

A 7<sup>th</sup> Ma

TREATISE  
OF  
LEWISHAM  
(But Vulgarly Miscalled  
DULWICH)  
WELLS  
IN  
KENT.

SHEWING

The Time and Manner of  
their *Discovery*, the *Minerals* with  
which they are *Impregnated*, the  
several *Diseases Experience* hath  
found them good for; with *Di-  
rections* for the Use of them, &c.

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By JOHN PETER Physician.

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London. Printed by Tho. James for Sam. Tidmarsh  
at the Kings-head in Cornhil. 1680.





REVERENDISSIMO  
Celeberrimo, ex suis Virtutibus  
Ornatissimoque  
JOHANNI  
EPISCOPO  
ROFFENSI,  
DECANO  
WESTMONASTERIENSI,  
TOTIUS  
ANGLIÆ  
Eleemofinarchoque.

**H**omines, inter tot ani-  
mantia, solos divi-  
nis animatos menti-  
bus, in medium Universi-  
tatis Globum, ideo esse collo-  
calos, mihi videtur, Reve-  
rendissime

# Epistola

rendissime Præsul, ut inde,  
ad omnia extremis Mundi  
terminis conclusa, oculos  
convercentes, variarum na-  
turarum, quas singulæ partes  
Mundi continent, diligenti  
perscrutatione, Sapientiam &  
Bonitatem Dei agnoscerent,  
atque res ad rectè, beatèque  
vivendum utiles eligerent:  
Etenim nihil in rerum na-  
tura adeò tenue est, aut ab-  
jectum, quod innatis viribus,  
insitisque à natura officiis  
careat, quæ diligentius &  
exactius introspecta, non  
solum divinam humanarum  
rerum curam in bonorum  
animis

# Dedicatoria.

animis confirmant, verum  
etiam sua Præsidia vitæ ad-  
ferunt. Quid Aqua vilius,  
aut abjectius vulgò habetur?  
adeo enim communis, atque  
ubique in manus est, ut vel  
nolentes pedes lavet; nibilo-  
minus ejus virtus cumque  
nostris corporibus *Συμπόσια* &  
*Artificia* à naturæ studiosis  
hominibus cognita, non mi-  
nimam in arte Medendi  
partem peperit.

Diversarum Aquarum præ-  
sidio temperatura humorum  
æquabilis, vitæque conve-  
niens in hominum corporibus

## Epistola

*conservatur. Morbi verò atroces (non tantum familiares, sed insoliti in tenebris latentes) ita manifestè profligantur, ut earum alias ad membra corporis fovenda, conservandaque; alias verò ad certos morbos internos depellendos, divinitus ornatas, atque hominibus tempore præstituto Divinâ Providentiâ monstratas esse, pudeat non credere. In talium numero hæc est, cujus propter egregias jam approbatas, investigatasque virtutes passim, perque tuam Diæsesin perbenè notas; atque id per-*

*rò*

# Dedicatoria

*rò propter plurimas adhuc  
latentes qualitates, diligenti  
observatione, fidelique pro-  
batione fortè investigandas,  
de illa gratiosa Providentiæ  
benevolentia optimè meruit;  
quæ sequentis impoliti Tra-  
ctatus materia est subiecta.*

*Cujus Patrocinium susci-  
pere (gratiori modo non posito  
(Nil dat quod non habet)  
quo animi, non immemoris  
benevolorum tui favoris ra-  
diorum, gratia manifesta  
reddatur quæ nec te, nec  
totum Mundum fugat) te  
(Candidissime Præsul) sup-  
plicari*

## Epistola

*plicari quodammodo cogor:  
Dummodo verear, ne ingra-  
titudinis Charibdin vitare  
studens, in audaciæ Scyllam  
incidam: sed non tam gra-  
vis tibi fortè videbor, quum  
in gratiosissimam tuam vene-  
rit mentem; hoc ausum Or-  
dinis etiam ipsius Naturæ  
esse æmulationem. Omnia  
Inferiora erga Superiora  
tam Officio, quam auxilii,  
favorisque gratiâ, movent  
Corpora; Stellæ minores esse  
Orientales aliter non possunt,  
nisi Solis Conjunctionem as-  
sequuntur: Sed nil mihi se-  
curitatem ab audaciæ & in-  
vere*



## Dedicatoria.

*verecundiæ imputatione, nisi  
eximia tua Comitatus, affa-  
bilitasque (omnium amo-  
rem conciliantes) promit-  
tere videtur: Sub hoc teg-  
mine placidè recubans, non  
levis me spes tenet, quod non  
dedigneris accipere, & ut  
benevolentissimè cepisti, in-  
dulgere pergas: Hoc etiam  
huic Opellæ ex hac Dedi-  
catione promittere possum,  
eam gratierem omnibus futu-  
ram, quod tanti, & talis Viri  
Nomen sibi præscripserit:  
& si Quidpiam præstiterim,  
quale in affectationem alio-  
rum non quadrat, de his non*



# Epistola, &c.

*ita valde laboro; mihi satis  
est, si tibi uni, Sagacissime  
Præsul, prober, & ex hac  
Opella fuisse agnoscar,*

**I** Musæolo meo.  
*Lewisbama.*  
**8. die Maii**  
**1680.**

*Tibi devinctissimus &*

*adstrictissimus,*

*tui observantissimus*

*& Studiosissimus*

**Johannes Peter.**

# T O T H E R E A D E R .

**T**Hough the number of *Books* in most *Sciences* are in this Scribling Age unnecessarily multiplied, amongst which, also *Treatises* of *Mineral Waters*, as well as others, have had their part in this impertinent Superfluity: yet the sole Consideration that these **W E L L S** were never before the Subject of any Publick Tract, I presume, will with the ingenious, acquit *this* of that Taxation.

Various are the Censures which I expect, concerning this Undertaking (to which I have made my self liable for the sake of the Common Good) some beholding

## *To the Reader.*

holding themselves through false Opticks, are so highly conceited of their own Perfections, that though they light of it in their Dish, stumble upon it in their way, yet they will stride quite over it, not vouchsafing it a look, as being of too low a rank to be able to supply their curious Noddles with fit furniture. I shall leave such to be better tutored by the Omniflorilegous Bee, who in her Chymical Operations deigns to make use as well of Nature's home-spun Flowers, as of those of the most curious Florists raising.

Others vouchsafing, perhaps, to give it the Reading, yet may look upon it as a presumption in me to undertake the Task, since the Sub-

## *To the Reader.*

ject Matter thereof is within the influence of our *Metropolitan Luminaries* of Physick. I confess, it is a Task befeeming such eminent Persons of more profound Learning and larger Experience; yet since the Eminent and uninterrupted Employments (suitable to the Merits of such worthy Persons) will not permit them vacancies for such an Undertaking, their time being wholly taken up in the active part; I have adventured (after a fruitless expectation of seeing it done by some such able Pen) on the ensuing Subject.

Others I expect out of Prejudice and private Interest, to carp at this Brat for the Parents sake: but for such let

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them know, that I should much undervalue my self, if upon so poor and unmanly a score I should trifle away my time in anticipating their Objections with a Reply. So that I shall with as much Contempt flight their *Empty Noise* in this case, as I have done the Personal Calumnies, they have been so *wickedly-witty* to invent, and *devoutly-zealous* to whisper about against me, in the credulous Ears of their deluded Patients. Nay, there is a *Grenovillatical Fopp*, that (taking the Opportunity of my coming, a meer stranger into *Kent*, not long before the last Plot was discovered) had the impudence magisterially to give out (and that in company of some of my Neighbours at

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a Publick House not far from my own Habitation) that I was a *Papist*. What shall I do in this case? What shall I retort? Shall I revile and calumniate him again? No: But there is *large Scope* and *real Matter*; No *Matter* for that, I am forbid, I have learnt better things, my Religion hath taught me, *That if I am reviled I should not revile again*. So that I will only say, *A Fools Bolt is soon shot*, which every unprejudiced person will easily conclude, when he understands how incapable the Man is to judge of what Religion I am, by his being wholly unacquainted with me, and by being a meer stranger (as it appears) to all that can rationally pretend to know me; for I here declare  
he



7 *To the Reader.*

he never had any Discourse with me, tending directly or indirectly to any Religious Purpose, or scarce of any other Matter; and I am confident, at that time (whatever he hath had since) he never had any Conference with any Person that was of any intimacy with me, or of Twelve Months standing Acquaintance. So that without Conjurat[i]on it is easie to tell that this Calumny must necessarily proceed from no other Source. then the malicious Effluviu[m]s of his Sick Brain: and therefore upon the same ground, he might as well have declared me to be a *Turk* as a *Papist*, only his Mother-wit was ready to prompt him that the last was the fitter



## *To the Reader.*

*Stigma*, and ( as Publick Circumstances then stood ) might prove most serviceable for his opprobrious Design; whereas, if he had been so idly busie, as to pry into my Religious Circumstances, he being within the smoak of many of their Chymnies, who have known me and my Communication all my Life time, might thereby, without any cost, or much pains, have been satisfied that I am of the *Religion* ( the farthest distant from Popery of any amongst the Reformed ) of the Church of *England*, as it is now establisht; and therein by the gracious Disposal of Gods Providence, had the happiness to be Educated ( for which God make me ever thankful ) though I do not profess

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profess my self otherwise beholding to my Education than to *manuduce* me into a *Truth*, which my *riper Judgment* (upon wholly divesting it self of that *prepossession*) hath upon free choice consented to. To the confirmation of which (as far as the nature of the thing will bear) I could procure (if need were) a *Testimonial* from *Persons* of such *Eminency*, *Religion*, and *Learning*, that (if there was as much *shame* in him, as there was *Cowardise* in that Man at the Siege of *Spoletto*, whom Nature disavowing, degraded of his Breeches) would Analogically make his *May-pole-size* shrink into a *Pigmy's Stature*. But as for such like Persons as this, who eye more the *Quis* than

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than the *Quid*, prejudicating the Work out of prejudice to the Author, they rather give a Badge of their own deplorable Weakness, than any the least blemish to it; therefore I value not their Censure: As for the Judicious and Learned, I know they will judge like themselves, of whom I had rather be deservedly controlled, than by the other ignorantly commended.

Since we are all *Debtors* to *Truth*, the Candid Reader will not think it much, that I have *Obiter* spent a little time to set my Reputation to rights, thereby hoping ere long, to see my self disabused.

The whole Design of this Tract is (contrary to those Physicians, who (under pre-  
tence

## To the Reader.

tence that they were super-  
stitious Characters ) defaced  
the old Writing over *Cicero's*  
Baths, which declared the  
names of those Diseases they  
Cured ) to divulge to the  
World the manifold and admi-  
rable *Vertues*, which God out  
of his Goodness hath particu-  
larly bestowed upon *this Wa-*  
*ter ; Bonum, quo communius,*  
*eo melius.* That those that  
never heard of these Wells, or  
at least of their *Vertues*, might  
by this means receive infor-  
mation ; and if, upon tryal,  
they reap any benefit, may  
be added to the number of  
those that are particularly  
obliged to bless God for  
them.

I cannot omit the taking  
notice of a very great abuse  
occasioned

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occasioned by a rabble of *Londoners* and others, weekly frequenting these Wells on *Sundays*, where under pretence of drinking of the Waters, they spend that *Holy Day* in great Prophaneness; who after they have (for the most part of them) gorged themselves with the Water, do drink upon it an excessive quantity of Brandy (that Bane of English Men) or other strong Liquors, thereby many of them becoming greatly prejudiced in their Health (to add to their Folly and Crime) have not been ashamed to impute their Indisposition to this Water; whereas upon a *Rational* (omitting the *Religious*) account, the success in such cases cannot be expected otherwise. This excellent Water

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ter (like other choice Remedies) is liable to be abused by its undue Administration, many (and those of a soberer rank, than those before spoken of) thinking thereby to cure themselves, do not only much prejudice, but oftentimes destroy themselves. For in curing Diseases, if it were sufficient to know Medicines and Forms of Receipts, the *Translator* of the *London Dispensatory*, hath to the meanest Person made the Physicians Imployment useless; and an *Apothecary* were then most probable to make the best *Physician*, being stockt with a number of Receipts communicated by divers *Physicians*. And in the use of all Medicinal Waters (as well as this) the *Physicians*



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*cians* Advice by consequence would be needless ; but there is far more Judgment and Skill requisite to discover the Disease ( and other necessary Circumstances , as Cause , Constitution, Temperature, Age, Sex, Custom , &c. ) than the Remedy , and without such Discovery , how abundant and frequent mischief do we daily see done , even by applying Medicines of themselves safe ? So that as there is a necessity of Advising with an Able and Learned *Physician* in all Cases where Remedies are to be applied , so in particular about the Drinking of this Water ; because by manifold Advantages ( reaped by his many years Study in Natural Philosophy , his many happy

py



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py Discoveries in Nature, his Anatomical Knowledge of Mans Body, of its Actions, Use, &c. ) he is able by several Signs, to discover the Causes and Nature of Maladies, and from thence to know how to apply proper Agents to the Patient.

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# LEWISHAM WELLS.

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## SECT. I.

### *Of Water in general.*

**S**Eeing that *Water* is the *Materia Subjecta*, of this *Treatise*, it is a pardonable Digression to speak somewhat of it in general; as, of its *Creation*, *Nature*, and various *Effects*. As to its *Creation*, it is generally referred to the first Verse of *Genesis*; which is a brief *Description*, or a *Compendious Mapp* of the *Universe*, of the whole *Globe*, of Matter thereof, from the Outmost *Circumference* to the inmost *Center*,  
B created

created in the Beginning: And since we do not find, that any new *Matter* was afterwards created, we may fairly conclude that the *Waters* were created in the *Beginning* also; to which truth the *Original Word* אֶרֶץ (which is translated the *Heaven*) methinks gives us some light, which receiving its *Derivation* of אֵשׁ, Fire, and מַיִם, Water, intimates to us the *Subject Matter* of the *Elementary Heavens*; (for as for the *Super-ather*, and all other *Spiritual* created Substances (being possibly too *Sublime* and *Metaphysical Notions* for that *Age* to receive) it doth not appear that they were any scope of *Moses*. his Design there to treat of, but of the visible Works of the *Creation* only; which being obvious, and lying level to their *Senses*, were the liklier to receive admittance into the consideration of the besotted and unbelieving *World*, and gradually allure them into a belief of the *Worlds Creation* by the *Almighty God*.) Hither may be referred that of *Rabbi Bechai*

*Bechai* (as translated by *Buxtorf. in Lexic.*) *Acceptit Deus Benedictus ignem & aquam, & permiscuit ista invicem; & ex illis facti sunt Cœli, i.e.* The blessed God took Fire and Water, and mixing them together made the Heavens: So that, if by the word (translated) *Heaven*, we have found Fire and Water, the next word (in the Text) being the *Earth*, we have gained the *time* of the Creation of the Elements, *Fire, Water, and Earth*, answerable to the *Hermetick Principles of Sulphur, Mercury, and Salt*. And further, that *Water* was signified by *Moses* to be created in the *Beginning*, is evident by the words of the next *Versc*, where *Water* is mentioned under the word *Deep*, without any intimation of any new Creation, but (as it were) taken for granted, that it was created in the *Beginning*; that the word *Deep* in Scripture Stile is often used for deep Waters, or Seas, is very obvious; as, only to instance in that one place of the Royal

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Psalmist,

Psalmist, speaking of the Creation of the Earth (*Psalm 104. 6.*) *Thou coverest it with the Deep as with a Garment.* From whence it is evident, that there was not one Homogeneous Mass of Matter created in the Beginning, but one Body expressly distinguish'd into several Heterogeneous Members, which were distinct and separate in their Scituations, and not confounded together. It was as Natural for the Water to be every where about the Earth, as the Air to be every where about the Terraqueous Globe, the Æther to be about the Air, and the Super-Æther above all, which is elegantly express'd by the Prophet *Amos (chap. 9. 6.) It is he that hath builded his Stories in the Heavens, &c.* From which Original Situation of the Elements we may collect that their several Bodies of Matter were proportionable; the Matter of Earth most dense, and therefore lowest; the Matter of Water less dense and therefore above

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bove the Earth; the Matter of Air more rare, and therefore above the Water; the Matter of Æther more rare and therefore above all other Elements, next to the Super-Æther, which is most rare, and so fittest for the Habitation of pure Spirits. Now the said Elements (which were created in the Beginning) were then endued with their proper Elementary Spirits; pure and unmixt, which receiving Disposition by the Holy Spirit did produce their proper Qualities gradually and successively, *à potentia in actum*; whereupon the simple Qualities of Driness and Moisture in the Earth and Water, did not actually exist till the third day, at which time, *G'd call'd the Dry Land Earth, and the gathering together of the Waters call'd be Seas.*

The Element of Water is elegantly set out by Pliny, lib c *Hoc Elementum ceteris omnibus imperat; terras devorant Aqua, flammæ necant, scandunt in sublime, & calum sibi quo-*



*que vindicant*, &c. This Element challengeth a kind of Rule over all the rest; it devours the Earth, extinguishes Fire, it aspires even unto Heaven, and doth, as it were, not only clime up thither it self alone, but it carries with it whole Sholes of Fishes, heaps of Stones, and divers other heavy Substances, which afterwards fall down again with it; thus far *Pliny*. This is so necessary an Element, that no living Creature can subsist without it. How wonderfully are all Vegetables enlivened, the Spirits of Animals refresh'd with the vivifying Humidity, and Balsamick Vertue, wherewith it is impregnated by its Digestion in the Clouds? Hence it was perhaps, that *Thales Milesius*, one of the seven Sages of Greece and *Empedocles*, do both agree, that Water is the sole Principle of all things; the *Spagyrick* Masters go not quite so far, who affirm it to be the material Principle of all Concrete Bodies.

As



As to the manifold and wonderful Vertues of Waters, which Authors of good Credit do relate, it would be an *Herculean* Labour to recite them all; I shall therefore only for the Readers Curiosity and Delight, recount the most admirable and unusual of them, which for Method's sake I shall speak to in this order. (1.) Of the Coldness and Heat of some Waters (2.) Of their Taste and Smell. (3.) Of their various Colours. (4.) Of their divers Currents or Runnings. (5.) Of their change of Quantity and Quality. (6.) Of some other Things remarkable in Waters.

1. As to the First, In *Corinth* there is a Fountain of Water which is always Colder than Snow; *Ptol. Com. Lib. 7.* *Pliny* reports, that there is a certain Fountain issuing out of the Mountain *Nonacris* in *Arcadia*, that is of so cold a Quality, *Ut pote cum profluens ipsa lapidescat. i. e.* That as it springs out it is converted into Stone. *Lib. 31. c. 2.*

There also he tells us of certain Springs, call'd *Posidiane* (near the City *Baie* in *Campania*) whose Waters are so hot, that they boil their Meat commonly therein. Near the Sea Banks of *Cuba* there is a River so large, that it is Navigable, and yet it is so hot, that one cannot endure to touch it, *Martyr. Sum. Ind.* And as *Ramus* relates (*Tom. 3.*) There is a Spring near the Province of *Tapala*, which runs so hot that one cannot pass over it; here we ought not to omit our hot Baths at the *Bath* in *Somersetshire*; The hot Spring issuing out of *St. Vincents Rock* near *Bristol*; and other Instances of this nature (which this our Isle doth produce) might here be particularized, if it were necessary.

2. In the Taste and Smell of Waters there is great variety: *Aristotle* writes of a Well in *Sicily*, whose Water is so sour, that the Inhabitants commonly make use of it instead of Vinegar. The Waters of  
*Eleus*

*Eleus* and *Chocops* for Deliciousness and Sweetness, were famous amongst the *Persian* Kings, and of them they much used to drink, *Johnst. Cl. 2. c. 3.* The Water of *Cardia* is sweeter than warm Milk; and so is *Vinosa*, near to *Papblagonia*, where multitudes of Strangers come to drink of it; *Johnst. ibid.* The small Fountain *Exampcus* in *Scythia* is so bitter, that it taints the sweet Streams of the River *Hypanus*, after it hath run sweetly Forty miles, *Ibid.* In the bottom of the *Adriatick* Sea, which turnsto *Aquelia*, there be Seven Fountains, and Six of them are very Salt, *Polyb Hist.* But of the Saltness of Fountains we need no further instance than our Salt Springs at the *Witches* in *Cheshire*. The wonderful pleasantness of the smell of *Cabura*, a Spring in *Mesopotamia*, hath occasioned the Fable of *Juno's* bathing her self therein; *Plinie lib. 31. c. 3.* The hot Baths that are distant from *Rhegium* 26 miles, smell of so gal-

lant

ant a Bitumen, that they seem to be mingled with Camphire; *Johnst. Cl. 2. c. 2.* Where also he tells us of a Pit in *Peloponnesus*, whose Water smells wondrous pleasantly. In *Hilder sham* there be two Fountains, the one flowing out of Marble, smells like the stink of Rotten Eggs, the other from Brimstone, smells like Gun-powder; *Agric. de Nat.*

3. As for Colours they are different in many Waters. At *Tungri* in *France*, there is a Fountain, whose Water, when well heated, turns of a very red Colour, *Pliny ibid. Danubius*, where it divides *Noricum* and *Windelicia* from *Germany*, its Water is as white as Milk and Water mixt together equally, *Agric. ibid.* The Water of the *Maine*, especially where it passeth the Franks, and is fallen into the *Rhine*, are of a Yellowish Colour, *Johnst. ibid.* In *Aethiopia* there are Red Waters, and in *Peru* as Red as Blood. At *Nensola*, in a Mountain in *Carpathus* (an Island between *Rhodes* and

and *Candia*) runs out of an old Passage under Ground, Water, that is as green as Grasse. At *Ilza*, the Water that comes out of the Mountains of *Bohemia* is Black; so is *Allera* in *Germany*; and there be Waters in *New Spain*, that are creditably reported to be as black as Ink.

4. The divers Runnings of Water are wonderful: *Strabo* saith (*lib. 12.*) that *Pyramus*, a River of *Cappadocia* (which ariseth from Fountains that break out in very plain Ground) that it presently hides it self in a very deep Cave, and runs many miles under Ground, and afterwards riseth a Navigable River. Not far from *Pompeopolis*, in the Town *Caricos*, in the bottom of a Cave of wonderful depth, a mighty River ariseth with incredible force, and when it hath run with a great violence a short way, it sinks into the Earth again, *Mela*. l. 1. c. 6. The Water of *Martia*, after it hath run a long tract from the

the utmost Mountains of *Peligni*, passing through *Martius*, and the Lake *Fucinus*, it disembogues it self into a Cave, then it opens it self again in *Tiburtina*, and is brought Nine miles upon Arches into *Rome*, *Pl. lib. 31. c. 3.* The River *Troclotes* in *Norway*, makes such a noise, when it runs, that it is heard 20 miles, *Olaus lib. 2. c. 28.* *Beca* in *Livonia* runs forth of a Rock with such a fall, that thereby it makes many Men Deaf, *Ortel. in Livonia.*

5. Waters have sometimes changed their Qualities, and altered their Quantities. There is a Fountain in the Island *Tenedos*, which always overflows from Three a Clock in the Afternoon till Six at Night, from the time *Sol* enters *Cancer* to his Entrance into *Capricorn*, and all the rest of the time it cannot be perceived to run at all. There is another at *Dodon* which always stops its course at Noon. *Tophannus*, a Fountain of *Anagnia* in *Italy*,



is dry, when the Lake *Fucinus* is frozen, and at other times it runs with great quantity of Water, *Agric. ibid.* The Waters of the Lake of *Babylon*, turn Red in Summer. *Borysthenes*, a River in *Scythia*, at some times of the Year seems to be died with Verdigrease. The Waters of the River *Caria*, near *Neptune's* Temple, were formerly sweet, and are now salt. In *Thrace*, when *Georgius Despota* ruled, a sweet Fountain grew to be intolerable bitter; and whole Rivers were changed in *Bæotia*, about the Hill *Cytheron*, as *Theophrastus* writes. In the Province of *Cyrene* in *Lybia*, there is a Fountain call'd *Fons Solis*, which is very hot at Midnight, and as the Sun mounts up in the ascending part of Heaven, it grows gradually cooler and cooler; but every day when *Sol* is got to his highest pitch of Altitude, it is frozen, and as he descends toward the Nocturnal Meridian, it by degrees becomes warmer and warmer, till he

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he is arrived to the Midnight Circle, and then it is (as I said) very hot; so that the Water of this Fountain is always frozen at Noon, and very hot at Midnight, and every day as it grows cold, it grows sweet; and as it grows hot, it becomes bitter, *Johnst. ibid.*

6. There are no greater Miracles (saith *Pliny*) in any part of Nature, than in *Waters*: therefore, if I advance to a step higher, and raise your admiration to an higher pitch than I have done yet, think me not Hyperbolical. The said Author relates, that in *Hetruria* the Water makes the Oxen White that drink of it, and that *Cephissus* and *A-leacmon*, a Fountain in *Macedonia*; have the same effects upon Sheep; and on the other side, that *Pemus* and the River *Melas* make them Black. He also tells us, that the River *Aleos* makes Men Hairy that drink of it. The River *Nus* in *Cilicia* (as *Marcus Varro* relates) makes Men Quick-witted; and  
*Pliny*

Pliny tells us of a Spring in the  
 Isle Cea, which makes them Blockish.  
 Ovid says of Lyncestus, a River in  
 Macedonia (Mel. lib. 5.)

*Quem quicunque parùm moderato gut-  
 ture traxit,  
 Haud aliter titubat, quàm si mera vi-  
 na bibisset:*

He that takes of it but a moderate  
 draught,  
 Trips, even like him, that with New  
 Wine is caught.

And of *Clitorius*, a Fountain in  
*Arcadia*, he also asserts,

*Clitorio quicunque sitim de fonte levârit,  
 Vina fugit, gaudetque meris abstemius  
 amnis.*

Who of *Clitorius* drinks, will Wine  
 disgust,  
 And only will after meer Water  
 thirst.

There be two Fountains in the  
 Fortunate Islands, they that drink  
 of

of one of them will laugh till they die, and can have no Remedy, unless they drink of the other. The Fountain *Zama* in *Africa*, causes excellent Voices. At *Bonitta*, an Isle not far from *Hispaniola*, there is a Fountain, that springs out on the very top of a Mountain, which makes Men Young again, causes Aged Men to be Juvenile, and recalls their Youthly Vigour; (to testifie the truth of which (says *Cardan*) we have not only common fame, but the testimony of *Peter Martyr Angerius* of *Millane*, a Privy-Counsellour to the King of *Spain*, in his *Decades of the New World*. The Lake *Argentinum* in *Sicily*, will bear those things that will not swim on common Waters. And in the Lake *Asphaltites*, a Man bound Hand and Foot and cast therein cannot sink. On the other side, there is one in *Ethiopia*, whose Water is so thin, that it will not bear the Leaves that fall from the Trees. Such like Water there is at a place  
call'd

call'd *Cabalas*, between *Padua* and *Vincentia*, which is so rare and tenuious, that whatsoever is put into it, appears at the bottom in the same bulk and figure, as if nothing but Air interposed. And the River *Sylas* in *India*, is of such admirable rarity, that it will not bear a Ship upon it. In which Rank is *Boristhenes*, which when it meets with the River *Hypaenus*, its Water swims above it for many miles together, *Fromond. lib. 5. c. 3.* There is a Lake in *Ireland*, in which if you stick a Staff or Pole, that part which is in the Mud in few moneths time will be turned into Iron, and that part which is in the Water into a Whetstone. There be not a few Fountains, Lakes, and Brooks in *Great Britain* and *Ireland*, that will convert divers Things into Stone, whereof some in a short time, and some in a longer. In the Island *Summatra*, out of the Hill *Balduanus* there springs two strange Fountains, whereof

whereof the one runs pure *Balsamum*, and the other the best Oyl, *Heylyn's Microcosf. p. 689.* In *Caria* (in *Asia Minor*) there is a Fountain called *Salmacis*, which inclines Men very much to Venery that drink of it, or bathe in it, *Pompeius Fest.* I have heard it reported by creditable Persons in *Ireland*, that in the Province of *Ulcester*, there is a Fountain, in which whosoever shall two or three times wash himself, shall never become gray.

Now though I have taken the pains to collect those different Natures, and various effects of *Waters* (to shew how capable they are of receiving diversity of Qualifications from the Earth) yet possibly they may appear to some as improbable, and as much past belief, as the most ridiculous Relations in *Mandeveile*. Wherefore to disabuse the Judgments of such, I shall endeavour to discuss their seeming impossibilities, and make some of those instances, which seem most  
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Anomalous to Nature, to lie level to Natures Rule and their Understandings, and shall leave the rest for the Reader to salve, as a Whetstone to actuate his Intellectuals.

As to those Waters which *Pliny*, *Varro*, and other Authors do relate to change the Colour of those Animals that drink of them; What impossibility is in it? What hinders but that the Qualities of Waters transfused through their Bodies, should do as much in them, as the solicitous care of one Night, or some sudden surprize of the Mind should with us? *Camerarius* relates of a Noble Youth, who having Ravisht a Maid, and being to die for it, he so deeply resented it, that his Vital Heat and Spirits were so much extinguished, that all his Beauty vanisht, and the Roots of his Hair growing dry for want of Moisture, it turned Gray, *Mem. Med. C. 2. M. 15.* The same thing happened (saith *Scaliger Exer. 212.*) to *Franciscus Gonzaga*, when he was

was imprisoned for a Traytor.

As to the River *Nus*, which makes a ready Wit; and that Fountain that causeth Blockishness, doth not common Experience teach us, that Wine doth the same things? Which, if moderately taken, its Spirits are exalted into the Brain, by the Heat of our Bowels, where it quickens its Motion, and produces a certain Gayety, which raises our Fancies, and gives us excellent Thoughts. But on the other side, when it is drunk in Excess, the Spiritual part arising in too great abundance, doth circulate in the Brain with such celerity, that then Objects do appear double, and the Walls of places seem to turn round; and we are prone to Sleep also, which is occasioned by the *Pituita*, which being attenuated by the Spirits of the Wine, glides into the small Meanders of the Brain, and there condensing doth hinder the Circulation of the Animal Spirits: I say, What hinders  
but

but that the like Effects may follow upon drinking of some Waters, which in their Subterranean Passages may imbibe such like Qualities from the diversity of Mineral Vapours?

As to the Fountain *Clytorius* in *Arcadia*, which makes them that drink of it loath and abhor Wine, it may not improbably be imputed to a certain viscous Quality in that Water, which sticking to the Walls and Mouth of the Ventricle, may cause such a Nauseousness.

As to the intoxicating Quality of the River *Lycestius* (which *Pliny* calls *Acidula*, from a certain Wine-like Acidity imparted to it) it probably receives its Quality from the fumosity of Sulphur, which will easily affect the Brain by its Narcotick Vapours.

As to that Fountain in the Isle of *Bonitta*, which is creditably reported to make Men Young again, to cause the Winter of Old Age to put on the Verdure of the Spring-like

like Youth: that I may not seem to impose impossibilities in Nature upon the belief of the credulous Reader, I declare my meaning thus, It may by a Natural possibility, have a certain Physical Vertue, from certain Heterogeneous parts of which it consists (whereof some by carrying off the Sediment of those Humours, which suffocate the Natural Heat; and others assimilating their Balsamick Vertue to the Vital parts) which may wonderfully restore the Radical Moisture, and mightily repair the Humane Fabrick, though not in so high a manner, as the Juice of that Fruit of the Tree of Life in Paradiſe; yet if I should affirm that the Effects of them both were exerted from the same chain of Causes, only the later in a more exalted degree; I do not see wherefore I should be esteemed Heterodox.

As to the Fountain of the Sun in *Lybia*, which at Sun Rising and Setting

ting is Warm, at Noon Cold, and at Midnight Hot, Dr. *Fulke* saith, it may be by the same reason that Well-Water is colder in Summer than in Winter.

As to the Lake in *Palestine* (called *Asphaltites*) into which a Man bound Hand and Foot and cast therein cannot sink, it is by reason of its Saltness (upon which account it is called in H. Writ the *Salt Sea*, *κατ' ἑξοχὴν*; ) for common Experience teacheth, that the Salter any Waters are, the heavier Burthen they will bear. Our Boyling of Brine till Eggs swim thereon, is a confirmation.

Before I put an end to this *Section*, the curious and inquisitive Reader will not think it impertinent, if I spend a little time in answer to those, that may demand, *What Water is best and wholesomest for common use?* To which *Pliny* briefly and elegantly answering, saves me a labour, *viz.* That which is most like to Air, and

and then it must have the qualities of thin, light, cold, moist, tasteless, smellless, and having its proper Colour: Rain-water by *Galen* and others, for its lightness, is preferred before others, especially that which falls in a Thunder-shower; yet because it is not clear, and by reason of the Exhalations wrapt up together with the Vapours, I cannot give it my Suffrage. So Hail and Snow-water for the same reason cannot be wholesome, to which agrees the Opinion of *Hippocrates*, *Aristotle*, and *Pliny*. Some commend Ice-water, affirming it must needs be wholesome and pure, it being coagulated of the top and lightest of the Water, the terrestrial and fæculent part subsiding at the bottom: But to this I cannot consent, but must condemn it upon the account that Exhalations continually falling down from the Air upon the Earth and Water, do light upon the Superficies of the Water, and mix themselves with it,  
and



and by consequence must needs be gross and impure. The *Rarity* and *Tenuity* of Water (saith *Hippocrates*) is known by its waxing soon cold and soon hot, and wherein Flesh, Pease, &c. are quickly boiled, for that there is therein a difference in Waters, every good House-wife knows. The worst Water of all is *standing Water*, as *Lakes*, *Pools*, &c. But certainly *Fountain* and *River Water* are the wholesomest; especially the last, being percolated or strained through Sandy Earth, and partaking of no other quality; whose Streams being rapid, and running with a swift Current upon an hard gravelly bottom, are often broke off by many crooked turnings and meanders; therefore *Avicenna* commends those Cities and Places that are so supplied. And *Plato* (in his Book *De Legibus*) *Prohibites* his Citizens to lodge in that City where there is no Laws, nor any River-Water, by that (says he) his manners will be

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*corrupted, and by this he will be in danger of losing his health.* For it is certain, that the wholesomeness and unwholesomeness of Places doth much depend upon the Water they are supplied with, as might be here made good by many particular Instances. And I leave it to the *Enquiry* of the diligent *Observer*, Whether upon strict Examination it will not be found that those *Towns* or Places of Habitation, which are supplied with such *River-water*, are not generally far more healthful than others.

S E C T.

## S E C T. II.

*Of the Original of Fountains.*

**H**OW Springs or Fountains, are perpetually supplied with Waters, hath puzzled many Learned Philosophers, both of Ancient and Modern Times.

*Aristotle* thought they sprang from Vapours in the Air, shut up in the Earth, and condensed by Cold. *Seneca* conceited that the Earth was transmuted into Water; others that they come of Rain. But to enumerate the several *Fa-  
vours* of the several Opinions, and to re-count their Reasons, would be here in vain and ineffectual, since we have here a more certain Guid to follow, a surer word of Propheſie, viz. The H. Scripture,

where we find the doubt elegantly cleared by the infallible Pen of the Preacher; *Ecc. i. 7.* *All the Rivers run into the Sea, and the Sea is not full, unto the place from whence the Rivers come, thither they return again.* Rivers (which are nothing else but *Fontium Concurfus*, a Concourse of Springs) *Do all (says Solomon) run into the Sea and the Sea is not full; how comes that to pass?* Because as Rivers run into the Sea, so doth the Sea empty it self by Subterranean Passages into Fountains, which by their never failing Streams do constantly supply the Rivers, which disembogue themselves into the Sea again: Whereby it seems, as if to Nature at the first there had been assigned a certain *bulk* of Water, perpetually to perform a *Circulation* in the *Macrocosme*, Analogical to the Circulation of the *Blood* and *Humours* in the *Microcosme*. And I have often thought it somewhat strange, that  
amongst

amongst all the Learned and Ingenious Worthies (who have imployed themselves to give an account of the manifold *Resemblances* and *Analogies* between the greater and the lesser *World*) none should hit upon the *Application* of the before-said *Solamons Circulation* to the *Microcosme*, till our famous Doct. *Harvy*: How obvious (one would think) had it been (to those that had their thoughts busied on that Subject) to apply the *Vessels* containing the *Blood* to the *Rivers* above and under *Ground*? The *Vasa attractiva & deferentia*, to the *Subterranean Channels* and *Rivers* above *Ground*; the former carrying the *Water* from the *Sea*, the later returning it thither again? How answerable, for largeness, are those *Vessels* which are near the *Fountain* of *Blood* in the *Body*, to the *Channels* near the *Sea* their *Fountain*. Again, How *Analagous* are the *Branchings* and various *Distributions*

tions of the *Vessels* in our Bodies from several *Trunks* ( subdivided again into *Capillary Branches*, to convey the *Blood* and *Humours* for the Nourishment of the Solid Parts ) to *Rivers*, *Brooks*, *Rivolets*, and those other lesser Conveyances ( dispersed both above and under Ground ) for a supply to Nature for the generation of all Bodies. And what proportion doth the *Pulse* hold to the *Tyde* of the Sea, the *Systole* to the *Ebb*, the *Dyastole* to the *Flood*, and the *Peristole* to the space between.

And that there are *Gulphs* and *Channels* under Ground, by which the *Sea-water* is conveyed is evident, when we consider the many great *Lakes* that have no other way to vent themselves. What way can the *Caspian Sea* be supposed to be exonerated? For the huge *Rivers*, *Volga*, *Jaxiars*, *Ochus*, and many other disem-boguing themselves therein, it  
must



must needs vent it self some way or other. The *Mediterranean Sea*, into which the *Ocean* by the Straits of *Gibraltar*, and the *Ixunine Sea*, by the *Thracian Bosphorus*, with very many great Rives besides do continually run, must needs also discharge it self by *Subterranean Gulphs*. How comes it to pass that some *Lakes* are full of *Sea-Fish*, and yet are of a great distance from the *Sea*? In *Bainoa*, a Province in *Hispaniola*, is a *Lake* of Salt Water, which hath above Twenty Rivers runing into it, yet it never increaseth, and it is furnished with *Sharkes*, and many other *Sea-fish*. At *Cajela* in *Italy* there is a Mountain towards the South, under which the *Sea* runs with a great noise. At *Apamea*, a City in *Phrygia*, which is far distant from the *Sea*, many new *Lakes*, *Fountains*, and *Rivers*, brake forth about the time of the

*Mithridatical War*, one of which was *Salt*, and had an infinite plenty of *Sea-Fish* and *Oysters*. Besides we read of *Channels* and *Rivers* in divers Countries, which run a great way on the Earth, and then ingulph themselves. In the Province of *Cazcium* in *Hispaniola* there is a great *Cave* in an hollow Rock, at the bottom of a very high Mountain, in which divers *Rivers* (after they have run near an hundred miles) pass as into an *Indraught*. What can better solve the contrary Currents of one and the same Sea in several parts, than *Subterranean Channels*, as of the *Atlantick*, &c. Or what can give a more probable account of *Whirle-pools*, in many of which there is such rapid *Circumgyrations*, that if a Ship comes over them, they are in great danger of being swallowed up? Such an one *Andreas Moralis* (in his *Dec. 7. c. 8.*) tells us  
that

that he happened into, on the Coast of *Hispaniola*, where the Water was drawn into the *Earth* with that violence, that with all the Toil and Skill he had, the Ship could scarce escape sink-ink.

Again, To these *Under-ground Caverns* are referrable most of the many strange and seeming unaccountable things, that have been found *under Ground*, especially those that have relation to the *Sea*, as *Shells*, *Bones of Fishes*, *Masts*, *parts of Ships*, &c. *Ortelius* tells us that at *Berna* in *Switzerland*, *Anno Dom. 46.* in a *Mine* Fifty Fathom deep, a *Ship* was digged up, in which were Forty Eight Carcases of Men, and much Merchandize. And in *Greenland*, out of the *Top* of a Mountain, was a *Mast* dug with a *Pully* hanging to it. Now a more feasible way for the bringing of these and such like things to such places,

then by *Subterranean Passages* from the *Sea*, I do confess I am to seek. So that I hope by this time the *necessary* Supposition of *Solomans Macrocosmical Circulation*, is sufficiently made good, *viz.* That there be *Subterranean Caverns* within the *Bowels* of the *Earth*, wherein the *Sea-water* doth make its *reciprocal Frisks* and *Meanders*.

Now though we are thus (as abovesaid) infallibly informed of the Original of Fountains (for though I must confess that it was not the design of the Holy Ghost in Scripture, to teach Natural Philosophy, yet however, when *obiter* (or by the by) he is pleased plainly to drop any Physical truth, I hold my self obliged to give my assent thereto) and otherways priviledged before all other Opinions, in that it hath the most Ancient of Ethnick Philosophers, as *Plato, Thales, &c.* for its Abettors. I say, though it be granted that

*Fontes*

from the Sea, through Subterranean Channels, yet there remains a knotty Question, which hath proved too difficult for many searching Philosophical Brain to untie, viz. How the Sea-water should be conveyed to the very tops of Mountains; as that Fountain which *Curtius* relates (*lib. 3.*) that feeds the River *Marsyas*, *Ex summo montis cacumine excurrit*, springeth out on the very top of the Mountain; and as that Spring of fresh Water, which streams out on the top of a Rock, which is in the main Sea near *Scotland*; and *St. Winifreds Well* in *Wales*, on the top of an high Hill, with innumerable other instances of the like nature. About the *Diboti*, of which Philosophers do not a little differ, *Pliny* ascribing the reason of it to the Wind, which forces (says he) the Waters through the Caverns of the Earth. *Scaliger* to the weight of the Sea, which pressing upon the Channels, forceth.

*Fontes.*

the weight of the Sea, which pressing upon the Channels, forceth the Waters through the Earth's Meanders. Some refer it to the attractive Vertue of the Earth drawing Moisture to it like a Sponge, or a Fleece of Wooll. Others to the Ebbing and Flowing of the Sea. And if the Poets Conceit may be admitted amongst the variety of Opinions, he tells us, that

*Carulea per stagna agitant liquentia  
Nymphae,  
Alterius implent undantes roribus  
urnas,  
Alteriusque simul effundant, &c. —*

And I hope I shall not abuse Jovianus his meaning, if I thus translate,

*The Azure Nymphs ith' Subterranean  
Deep,  
Alternately their constant turns do  
keep;*

To



*To fill and empty their light Pitchers, &c.*

— *so*

*Fountains do never fail to overflow.*

To which Conceit that of *Paracelsus* and his Followers, is not much unlike, who would have us believe that there be innumerable *Spirits* that inhabit within the Earth (as well as in the Air and Planets) having there their several Offices and Employments, amongst which there be some busied about the Conveyance of *Sea-water* to the *Tops of Hills and Mountains* (within the Cavities of which they assign their principal Residence) to whose Management they also refer all Natural and violent Motions, as *Generation, Corruption, Chasms, and Earth quakes*. Now though we ought not to doubt of *Gods* Power by *Spirits*, which (being his *Ministers*) can at his command effect this and many more Actions,  
that

that be infinitely more difficult ; yet to impute all things to them, which do not lie open and level with our Senses, must needs be but a Sanctuary for Ignorance, and prove a mighty Impediment to all Ingenious and Philosophical *Disquisition*.

Though amongst the many *Phaenomena*, there are here, or possibly may be produced of the Original of Fountains, it may be difficult to assure which is the true one. Yet if I shall propose one that can give an account of all Appearances, and is not contrary to what the Holy Scriptures do any where insinuate, I think I have reason to be content, and the Reader will have no cause to complain.

All Philosophers do truly hold that the Earth and Water do make one Globe, which they demonstrate by the Moon's Eclipse, which being caused by the said Terra-queous

queous Globe's interposition between her and the Sun, and causing what is darkened on the Moon's Body to be round or globous, is an evident Argument, that it must needs be round and of a circular form it self, of which thing the Holy Ghost in Holy Scripture hath not been wanting to inform us. There is but one Body of all the Waters, for every part of the Waters, as the many Seas, Lakes, Rivers, Brooks and Fountains, are joyned unto the whole, as Members of one Body. So that either above the Earth, or under the Earth, they are all conjoyned together; as the wise King testifies in the before-recited place (*Eccl. 1. 7.*) which thing the Royal Prophet elegantly describes, *Psal. 104. 6. 7. The Waters stood above the Mountains, at thy rebuke they fled; at the Voice of thy Thunder they hasted away* (agreeable to the Almighty's. *Ipse dixit*, at the Creation,

tion, *And God said let the Waters be gathered together unto one place, and let the dry Land appear.*) But whither did they fly? Whither did they haste? Into what place were they gathered together? God himself resolves us (*Job. 38. 10*) *I brake up for it my decreed place, and set Bars and Doors; and said, Hitherto shalt thou go and no farther, and here shall thy proud Waves be stayed.* As if he should say, I have by my word caused those vast Channels to be cut in the Earth, those great Banks, huge Rocks and Mountains to be cast up to make way for the gathering together of the Waters, that I might, as it were, marry the Earth and Waters together, that so they might be made one Globe, *Upon the Circle whereof I might sit and view the Inhabitants thereof, as Grasshoppers,* (*Isai. 40. 22.*) which thing (*viz.* That the Water helps to make up the Roundness of the Sublunary World

World, is evident to sense, as is proved by the familiar practice of Seamen, who when they go about to discover Land, send some body up to the Main Mast, from whence he can discover it, when no body else in the Ship can.

Thus far, I hope, we have by this time gained, that the Earth and the Water do make one Globe: And therefore as to that Question so much bandied amongst Phylosophers, Whether the Water be higher then the Earth? I thus resolve. As, we find the Earth in its Superficies to be very much indented with Mountains, Vallies, Hills and Plains; so is also the Surface of the Sea much unequal, occasioned by the Motion which God in the beginning by Nature Assigned it; in which Motion the Mass, or Body of Water, forms it self round or Circular, according to its Natural Property: for the whole is like its parts, and every one knows, that a drop of Water  
let

let fall on a Table will form it self round : So that it is not against Reason to conceive , how the Sea in the roundness of its Figure may Mount as High , if not Higher , than any Mountain on land is High : nor against the Infalible Oracle , which assures us , that *God gathereth the Waters of the Sea together as an heap* ( *Psal. 33. 7* ) and that , *he lifteth up the Waves thereof, they Mount up to the Heaven , they go down again to the Depths* ( *Psalm. 107, 25 26.* ) and why should this Circular Mounting of the Sea be more Inconsistent with the Globous Constitution of this Terraqueous Globe, than the Mountains on Land , some whereof o're-top the Clouds ? nay, without those Mountains of Water to Ballance ( as it were ) those on the Land , it puzzles me to conceive, how there should be made up a consistent Regular Globe of the Earth , and Water.

So that upon this rational Supposition , that the Sea ( from whence all  
Foun-



Fountains are supplied ) is as high, if not higher, than the highest Mountain on Earth; it cannot rationally be denied, but that according to the Rules of Hydrology, it may by the Correspondency of its level Force its Water through the various Conduits Veins, and twining Crannies in the Earths Bowels to the top of the highest Mountain, answerable to the Experienced Maxim; *Una Aquapremitt alteram, et tantum sursum elevat, quantum ipsa est elevata, i.e.* one Water presses another forward, and raiseth it as high as its own Level is: For that it cannot be ascribed to the conceit of the learned *Scaliger*, who would have the weight of the bulk of the Sea-water-press the Water through the Earths Subterranean Channels, till it find away out, is Evidently proved by this familiar Example, lay an horn on the back, that both ends be equally and Horizontally high, and then fill it full with Water; now though there be much

much more Water in the thicker end, than in the smaller , yet the greater Water cannot drive the lesser up higher then it self is elevated: —

Therebeing some seeming Objections to this Hypothesis , which I fore-see may possibly arise in the Readers minde, it will not be amiss here to anticipate and answer : As

(1.) How comes Fountain-Water to be fresh , when the Sea-Water (from whence Fountains are Supplied ) is Salt ? I answer all Metals, and Minerals in the Earth , being produced of Salt , and the Earth it self having its fatness, and fertility, from Salt , do greedily attract the Saltness out of the Sea-Water , as it passes through the Earths Bowels , for their Maintenance ( even as our Flesh draws its nourishment from the Blood in our Bodies ) by which means being deprived of its Saltness it at length comes out pure and fresh

fresh at the Fountains mouth : and that the Earth naturally drawes Salt unto it, is proved by this Artificial Experiment , If you bind a piece of course Linnen Cloth over one end of a bottomless Cask , and fill the Cask with Earth , and pour thereon a quantity of Salt Water , and let it sink through the Earth two or three times , the Water at last will come out fresh , the Earth having drawn to its self the Salt thereof.

(2 ly. ) It may be objected , Whereas we see that all Rivers run into the Sea , how can then the Sea be higher than the Land ? I Answer, that onely proves the Sea lower than the Land near the Shore, where it is terminated by the dry and solid Body of the Earth ; as we see in a drop of Water put upon a Table , where the edges and extremities of the Water , being terminated by the dry substance of the Table, are depressed, and lower  
then

than the middle, like an half Globe. For if a Measure was to be taken of the Terraqueous Globe, it must be taken from the tops of Mountains, and from the highest Sea, and not from the Vallies, nor the Sea-Coasts.

(4ly.) If these should fall into the hands of the Readers, so over Philosophical, that they would not admit of Scripture Testimonies (such as *Psal.* 104. 8, 9. *Ier.* 5. 22.) for a sufficient Answer to those, that object, that if the Sea were higher then the Land, the whole Earth would consequently be overwhelmed therewith. Let such consider, that the Natural place of Waters is above the Earth, as being a Body not so heavy as Earth; and being terminated by the dry Land, it there willingly receives a Check, and being Natureally Propense to a Globous Circulation, it flies back from the Shore, and betakes it self for that end to its own Homogeneous

neous Mass, which according to its Natural Law may sooner, and with more facility mount in the roundness of its Figure above the Clouds, than out-pass its sandy bounds.

Though (as I have endeavoured to make out) all Springs or Fountains do receive their Original from the Sea, whose Water by its secret Passages, and various Percolations through the Earth, is made fresh and clear, yet I would not be accounted so unphylosophical, as not to admit of some secondary and ad-adjutant Causes, such as these:

(1.) Great Rains may be a Cause of the increase of their Currents; for 'tis observable, that in Rainy Weather there is a greater flush of Waters out of Springs, than in a dry time; nay, sometimes some Springs are dry, and yield no Water, as in a long time of drought. And these

these things happen by reason of the Harmony that is between the Air and the Earth; for when the Air is resolved into Moisture, the Earth and Minerals are then affected (as may be seen on Stone-Walls, Glass-Windows, &c.) and being moistened by the Air, they suck from the Sea-water in its Subterranean Passage nothing but Salt; but when the Air is a long time dry, the Earth and all the furniture of its Caverns (in the most secret Recesses of which the Air will have admittance) are so likewise, and being thirsty, they eagerly suck in not only the Salt but the Water also; whence it is that little Springs are dried up in long Droughts, but where there are great Veins of Water, the Water is diminish'd, but not quite dried up.

(2dly.)



2ly. Fountains may receive augmentation from the Vapours of Subterranean waters, which lighting in their passage upon Earth repleated with Mineral Seeds, and receiving actual heat from the fermentation of Minerals *in solutis principiis*, whilst they are in generation; by the force of which heat, Vapours are raised up in the Caverns of the Earth, which fly upwards to the tops of Mountains (as water in distillation to the heads of Alimbicks,) where being refrigerated by the air included within the Cavities of the invironing Rocks, they are reduced to the natural density of water; First into drops, then after the manner of Rain, they unite into one Torrent, and so by a longer passage collecting their forces, they break out into a full stream: Our Catarrhs, and Rheumes do bear herewith a great Analogie, for they by the heat of our *Viscera* being evaporated into the head, and there condensd by the coldness of the brain, do fall down into the body again in Rheumatick and gouty hu-

D

mours:

mours : Our Tears also do the like, Whereunto the Prophet *Jeremy* alludes ; making our Heads as the Hills, and our Eyes, as the mouths of Fountains : and the saltness thereof may be ascribed to their short Ambages from the Head to the Eyes, like as the saltness of some Springs, to their vicinity, their short and strait passage from the Sea. *St. Clement* hath a pretty Allusion concerning Springs, (in his Epistle to the *Corinthians*, (which *Cyrril Patriark of Constantinople* presented to our Royal Martyr, *King Charles the First*, which was annext as Schedule, to a Manuscript of the Bible, fairly writ in Parchment by *Theca*, a noble Egyptian Woman, about the year 320) p. 50. Edit. Oxon) Ἀέναντι τε πηγὰς πρὸς ἀπὸ λαοὺν ἐϋζήμιαν ἀμπεργυνοῦσαι, διχα εἰλεῖται παρὲχονταί τῷ πρὸς ζῶν ἀνθρώποις μαζαί i. e. The perpetual Fountains do hold forth their never failing Breasts to sustain the life of man, being made for his use, and health. Thereby, methinks, intimating, as if the Subterranean Abyfs was (as) the Liver ;  
the

the Subterranean heat, it's Native heat ; the Vapours thence arising, the Blood ; the Conduits through which it passes to the Fountain's Mouth, the *Veines*, which lead to the two *Hills*, the *Breasts*. And as the *Blood* by the quality of the *Breasts* is changed into *Milk*, so the Subterranean *Vapours* by the density they receive from their various Meandersthrough the Hills and Mountains, are converted into *Fountain-water*. Whereupon,

(3ly.) Something also may be ascribed to *Aristotle's* Opinion of Air included in the Caverns of the Earth, which being condensed by Cold, is converted into water ; Though by no means it is to be allowed, as a principal Cause, by reason that the Air cannot rationally be supposed to undergo so quick and sudden a Corruption, as is requisite ; neither can so many Vapours be any waies afforded for so vast and perpetual a supply of Waters, yet we may not on the other hand totally exclude it, but must admit it as an adjuvant cause, as may Analogically

nalogically be collected from that Example of *Cardan* (*lib. Variet. 8. c. 44.*) where he tells us of a certain Sick man in *Italy*, who, in the year of our Lord 1481, did vent by Urine for 60 days together, 36 pounds of water every day; when as the Meat and Drink he dayly took exceeded not 7 pounds: So that the over-plus which he voided by Urine was 29 pounds a day, which in that space of time amounted to 1740 pounds; and the weight of the mans whole Body was not quite 150 pounds. Now the Reason hereof is supposed to be the Air contained in his Arteries, which being converted into a watery substance, was emitted by the Urinary passages; and so being ejected, there was a successive Supply of Air, and by consequence of water.

Though there be these, and possibly many more secondary and accidental causes of the Supply of Fountains with water; yet the primary, constant and never-failing cause is from the Sea, which being as high, if not higher, than the highest Mountain (as

is before intimated) easily and naturally raiseth its water through the subterranean Channels to the tops of the highest Hills, Rocks, or Mountains; which *Hyporhesis* is not a little strengthened by the examples of many Fountains, and Lakes on the tops of Mountains, which have ordinary ebb and flow with the Sea; as the Fountain *Inopos* in the Island *Delos*; which *Pliny* reports to keep its course with *Nilus*; also he mentions (*lib. 2. c. 103*) a little Isle over the River *Timavus*, in *Italy*, which hath certain Fountains in it, which increase, and decrease, with the Ebbing and Flowing of the Sea: which doubtless must have larger Conduits, than other ordinary Veins of water, that so they may uninterruptedly keep touch with the Rise and Fall of the Sea.

## (SECT. III.)

*From whence it is, that Medicinal Waters do receive, their various Qualities, with the manner how.*

**W**ater is either *Simple*, or *mixt*; and seeing the simple qualities of the *first*, may serve as a Rule to discern, and judge the *last* by; it will not be amiss towards the furtherance of our search after contaminated Waters, to define what simple water is.

Simple water is thin, light, cold, moist, tasteless, smellless, and having its proper colour. Now where any of these Properties be wanting, or redound; it is then mixt and stain'd by receiving and imbibing some other quality or substance, from some one, or more Subterranean Mines. *Pliny* saith (*lib. 31. c. 4.*) *Tales sunt Aquae, qualis terra per quam fluunt.* Waters do partake of the quality of the Earth they run through: But the manner how



how they should be impregnated with such various properties hath been so hard to discover, that the Antients have wrote little of it, holding them to be sacred and holy, as judging them to have their vertues immediately from God, having possibly retained that Notion from the fame of the River *Jordan*, or of the Pool of *Bethesda*, being indeed real Miracles, having in them a supernatural power. But we, (who acknowledge with *St. Austin. Civit. Dei. lib. 7. c. 30*) *Sic Deus administrat omnia quae creavit, ut etiam ipsa proprios motus exercere & agere sinat, i. e.* that God so orders all things which he hath created, that he leaves them to exercise their own Natural powers; I say, we, discarding such Phanaticism in Philosophy, ought to look out amongst the Treasures of Nature for a Rational account.

That all Medicinal Waters receive vertues from Subterranean Mines, is granted by all Modern Philosophers, but the difference amongst them lyes in the manner, how Minerals do im-

part their said vertues to water ; which thing, that we may the better and more methodically discuss, we will in brief give a touch of the Generation of Minerals.

As to their Creation, it is greatly probable, that they were created at the same time with the Plants, seeing there is no particular mention of it in *Moses* : What fitter time for the *Inside* of the Earth to be stockt with Mineral Seed, than when its outside or superficies was first furnisht with vegetable ? and as (by *Gen. 2. 5.*) vegetables do not seem to be created perfect, so neither is it probable, that Minerals were, but that their seminary Spirits were so disposed of in the Bowels of the Earth, that they might perpetuate themselves in their several kinds. And that they are dayly generated is confirmed by common experience ; our *Tinners* in *Cornwall*, filling up their Pits with Earth, after they had wrought out all they could, and within 30 years after opening the same again, have found more  
Tin

Tin generated : the same is observed in our Lead-Mines in *Darby-shire* ; and for many generations, it hath been observed in *Ilva* (an Island in the *Adriatick* Sea) that Iron continually breeds as fast, as they can work it out ; nay, the Tools of Miners in no very long time have been oftentimes observed, to have been converted into the substance of those Mines, in which they have been left.

In treating of the *manner*, how the divers sorts of Minerals do impart their qualities to subterranean Waters, we will, for Methods sake, rank all Minerals under three heads : (1) *Earths*, under which we comprize Chalk, Ocre, Bole, Sulphur, Bitumen, &c. (2.) *Concrete Juices*, as Salt, Nitre, Alum, Vitriol, Mercury, Arsnicks, &c. (3.) *Metals*, as Gold, Silver, Iron, Copper, Tin, Lead &c. how the first and second sort do it, it is not difficult to conceive. Those *Earths* lying in the way where those waters have their current, are washed away therewith, by which

means the waters become confused, and thick, and by reason of the corporal substances of those Earths they carry along with them; after a little standing, they will have either a settling at the bottom;

*Sulphurea Nar albus Aqua——*

*It is the Sulphureus Water, (Nar.  
That doth make White the streams of*

as, Sulphur, Earth, &c. or swim at top, as Bitumen. The Concrete Juices, as, Salt, Nitre, &c. they will either dissolve and so mix themselves corporally also with water, or else by their infusion they will tinge the waters with a spiritual quality, and so Quick-Silver, Arsnick may doe; and not so only, but oftentimes, (like the following Menstruums) bring along with them some tincture, or Spirit from other Minerals.

As to Metals, various have been the *Hypotheses* and endless the Disputes of the Learned about the manner, how they

they communicate their qualities to water. But methinks, the readiest way to Salve this, and all other difficulties of this nature, is to bring all to the Rule of experimental Philosophy to deduce the causes of things from such Originals, as (we observe) are producible by Art. Art is the Ape of Nature, and certainly the works of that must prove the reasonable discoveries of this: And since he that is vers'd in Spagyricall Experiments can prepare his *Acetum Philosophicum*, his *Elixir Subtilitatis*, and other such like *Menstruums*, which by their penetrating vertues will dissolve the hardest Metals, and be impregnated with their qualities; methinks, *Nature* her self, which is the *Art* of God, should do as much: *Nature* cannot be behind hand with *Art*, (which is but her off-spring, and is beholden to her for what it hath) but must needs outdo her by vertue of her many powerful ferments, productive of such potent *Menstruums*, such appropriate saline Liquors, as are able to reterate those

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those secret virtues which are lockt up in Metals, and set them so at liberty that they willingly unite and easily suffer themselves to be imbibed by those streams, that happen to glide that way: thus I conceive, by Menstruums of Natures preparing within the womb of the Earth, are Metals reduced to a dissolution, and by a fermentation of Nature, are made capable of imparting their qualities to Waters. And thus also it's not difficult to conceive how the Waters of many Springs become actually hot, and imbibe their several qualities, and how by their long subterranean passages, and many Meanders from the place of their Imbibition, to the place of their eruption, their heat may be utterly lost, and at last gush out, as cold (as we say) as Rock-water.

There is an Experiment of *Monsieur de Rochas*, which because it clearly demonstrates these things, I will take the pains to transcribe, (out of *Dr. French's Art of Dissol. lib. 5.*)  
 "As I was (saith he) with some of my  
 Compa-



“Companions wandring in *Savoy*, I  
“found in the Valley of *Luzerne* be-  
“twixt the *Alpes* a hot Spring; I began  
“to consider the cause of this heat, and  
“whereas the vulgar opinion is, that  
“the heat of Fountains is from Moun-  
“tains fired within, I saw reason to  
“think the contrary, because I  
“saw Snow upon a Mountain from  
“whence this hot Spring came, un-  
“melted, which could not pos-  
“sibly but have been dissolved by  
“the hot fumes of the Mountains, had  
“they been fired; Whereupon being  
“unsatisfied, I with my Companions  
“and other Labourers (whom I could  
“hardly perswade to undertake such a  
“business, by reason they were a-  
“fraid that fire would thereupon  
“break forth out of the ground and  
“consume us) got Tools and set upon  
“digging to find out the true causes of  
“the heat of this Fountain. After  
“we had digged 15 days (having be-  
“fore perceived the water to be hot-  
“ter and hotter by degrees as we  
“came nearer the Source) we came

to

“to the Original of the heat, where  
“was a great ebullition : In three  
“hours more we digged beyond this  
“place of ebullition, and perceived the  
“water to be cold, yet in the same  
“continued Stream with the other,  
“that was hot ; upon this I began to  
“wonder much at the reason of these  
“things. Then I carried to my lodg-  
“ing some of this hot water (which  
“was both saltish and acid) and eva-  
“porated it, and of 40 Ounces I had  
“in the bottom 5 Drams of saltish  
“matter, which I then yet further  
“purified, and extracted thence 3  
“Drams of pure Nitrous Hermetick  
“Salt, the other two Drams being a  
“slimy sulphureous substance : Yet  
“with this I was not satisfied, but  
“with my Labourers went again to  
“the place and digged 12 days more,  
“and then we came to a water, which  
“was insipid, as ordinary fountain  
“water, yet still in a continued stream  
“with the saltish and hot water : At  
“this I wondred much, whereupon  
“I digged up some of the Earth,  
where

“ where the cold and Saltish stream  
“ runned, and carried it home with  
“ me, and out of an Hundred weight  
“ of it, I extracted a good quantity of  
“ Nitrous Salt, which was almost  
“ fluxile: When I extracted as much  
“ as I could, I layd the Earth aside, and  
“ in 24 Hours time it was all covered  
“ over with Salt, which I extracted,  
“ and out of an hundred weight of this  
“ Earth, which I call *Virgins Earth*, I  
“ had four pound of this kind of Salt,  
“ which it contracted in the foresaid  
“ 24 hours; and so it would do con-  
“ stantly: Now this satisfied me in  
“ one doubt, for before I was un-  
“ satisfied, how there could be a con-  
“ stant supply of that Salt, which made  
“ the water saltish, seeing there was  
“ but a little distance betwixt the in-  
“ sipid water, and the hot water, and  
“ the constant stream of water washt  
“ away the Salt, which was in that lit-  
“ tle space; For I perceived that this  
“ kind of Earth attracts this Univer-  
“ sal Salt of the world, partly from  
“ the air in the Cavities of the Earth,  
and

“and partly from the Vapours that  
“constantly pass through the Earth.  
“After this, I took some of the Earth  
“where the ebullition was, and carried  
“it home and proved it, and I per-  
“ceived it to be a Sulphur-Mine into  
“which the former acid Saltish water  
“penetrating caused an ebullition, as  
“do Salt of *Tartar*, and Spirit of Vi-  
“triol, being mixt together, and as  
“water poured on unslaked lime.  
“After this I began to question, how it  
“was that this Sulphur-Mine was not  
“consumed, seeing so much matter  
“passeth from it dayly; but when I  
“began to understand how all things  
“in the Earth did assimilate to them-  
“selves whatsoever was of any kind of  
“affinity to them, as mines convert  
“the Tools of Miners into their own  
“substance in a little time, and such  
“like experiments of that nature, I  
“was satisfied. And after all this I  
“understood how this universal Salt  
“of the world was to be had, and I  
“could at any time mix it with water,  
“and pour that water upon Sulphur,  
and

“and so make an artificial hot Bath,  
“as good as any Natural Bath what-  
“soever. Thus far *Mounsieur de Ro-*  
*chas.*

By which account it appears that that Earth, through which the insipid water run, did impregnate the said water with an acid Nitrous Salt, which running through a Sulphurous Mine caused the ebullition; not far from whence the Spring making its eruption, it issued out hot, but by consequence, if it had kept its subterranean passage much longer, before it had burst out, it would have come out as cold, as ordinary Fountain water, and impregnated with its diverse vertues from the before-mentioned causes.

That we may understand the Difference betwixt Mineral Springs, it is requisite, that we consider the Nature of Minerals, that so we may orderly proceed, from the *cause* to the *effect*, or at least may follow the *Effects* to their true *Causes*; and herein, following our former Method, we will

will begin with *Earths*, which if they be simple, are cold, dry, and astringent: if mixt with Niter; as, Fullers-Earth, Marle, &c. they are abstergent. All sorts of *Boles* are Astringent, and desiccative. *Turfes*, *Peat*, &c. are fat and unctuous. All *Bitumina*, as *Amber*, *Terra Samos*, *Jet*, *Camphire*, *Coals*, *Rosin*, *Naphtha*, &c. are hot and dry: but *Sulphur*, moderately, and somewhat cooling.

(2ly) *Concrete Juices* are of different natures: *Salt* is astringent, detergent, Purging, &c. *Niter*, *Sal Armoniac*, *Borax*, *Alum*, *Vitriol*, are very Astringent and cold. *Mercury* and all sorts of *Arsnicks* are extream hot & putrifying, and very venomous.

(3ly) *Metals* are of different qualities: As for *Gold* and *Silver*, upon what account the Antients so superstitiously overvalued them, I do not well know, but by reason they are so sparingly bred in the earths bowes, I will also spare to speak any more of them: *Iron* is Opening and Astringent: the opening quality lyes in the volatile Salt,



as appears in *Chalybeat* wine ; the Astringent in the *Crocus* , or Terrestrial part, as is evident by the filings thereof, after their Infusion in wine, (the *Volatile Salt* being departed from them) for then they are very Astringent, and stop all manner of Fluxes. *Copper* is temperate in heat, less Astringent, and more opening than *Iron*. *Tin* and *Lead*, are cold and dry : the former moving sweat ; *Antimony*, a kind of Metal ; *Dioscorides* sayes, it cooles, bindes, and opens Obstructions ; and though neither *he*, nor *Galen* wrote any thing of its Purging quality, yet experience tells us, that it purgeth violently both upwards, and downwards : And although the *Antients* tell us of no water, that participates with it ; yet that *Argument* is with me of as little force, as if it should be denied, that it hath any purging quality, because not mentioned by those Worthies in Physick. There be many more *mixed Bodies*, *Flores*, and *Recrements* of *Metals*, which are to be referred to the simple  
*Bodies*

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*Bodies* from whence they proceed, as *Tutia*, *Minium*, *Cerussa*, &c.

Out of all these Subterranean Substances some Waters draw contrary faculties, and from hence it is that oftentimes one and the same Medicinal Water cureth divers Diseases, which are contrary one to another; which is occasioned from the Heterogeneous partes, of which it consists, some of them relieving, or blowing up the sparks of Natural heat, whilst others are restoring the Radical Juice with their Balsamick vertues; So that it is of *this*, as it is of *Treacle* and *Mithridate*, which consist of a multitude of Simples of opposite natures, (hudled together, as it were by chance) which having received their due Fermentation, and wrought one upon another, are made excellent for many Distempers: Or like, as it were, to the Chymical *Elixir*, or *Panacea* (which though it is not easy to confute, yet very difficult to acquire its Process, so as to bring it to perfection; if not as yet unattainable, though

though *Claudius Deodatus* writes (*Panth. Hygiast. lib. 3. cap. 20.*) that *Crollius* to his great astonishment, and admiration, saw a man just at the point of death, labouring for life, with one only drop of that divine liquor in one nights time to be recovered to his pristine and perfect health, and though such a thing is mentioned by the most Antient Authours, as *Mesue*, who flourished in the *East* long before *Avicenna*, and calls it *Perfectum Magisterium*; *Anaxagorus Clazomenus* (who was before *Aristotle*) terms it *Summa Medicina*: *Democritus* hath a Copy of Greek verses extant of that Subject; and our *Roger Bacon* calls it *The Elixir*) I say, the Reason, that some Medicinal Waters cure diverse Diseases, which are contrary one to another, may bear some Analogy with the Reasons, which the Spagyrick Philosophers bring for their Universal Medicine.

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## (SECT. IV.)

Of Lewisham Waters in particular, with the time and manner of their Discovery, the Minerals they consist of; with a Catalogue of Diseases, they are approvedly found good for.

Nature hath seem'd to single out of all the Counties of Great Britain, Kent, and particularly to endue it with such a fit Soil, and happy Clime, that it is productive of an abundance of all sorts of the fruits of the Earth, but even to a Miracle of Apples and Cherries, especially the latter, for which it hath been so peculiarly prepared by Nature, that Providence, lest she should (as I may so say) be tax't of neglect, or ill-housewifry took care *betimes*, that it should not lye idle, or un-improved: For as Pliny affirms, lib. — cap. — *Cerasi ante victoriam Mithridaticam L. Luculli*

*non fuere in Italia, ad urbis annum DCLXXX. is primum vexit e Ponto: Annisq; CXX. trans Oceanum in Britanniamusq; pervenere.* So that Cherry Trees being brought from *Rome*, about the Year of Our Lord 48 into *England*; It is greatly probable that they were put on Shore at their usual and much occupied Port *Dubris* (which we now call *Dover*) and so planted in this most proper Soil, as being the most *Meridional* Clime of any County of *England*; I say, as Nature hath blest the superficial Soil of this County with a wonderful fertility for all sorts of Fruits; So hath She not been behind hand in furnishing its Womb with various *Minerals* productive of not a few *Medicinal Waters*; amongst which this water we are treating of, is very much beholden to God and Nature for its admirable *Vertues*. It is conveyed to us into several *Wells* contiguous together upon a *Common Ground* belonging to the *Parish* of *Lewisham* (known by the name of *Westwood Common*, as lying West from the

the Parish Church from which it is distant about 2 Miles) fed by Springs issuing from an Ascent, which the Golden Raies of the Sun salute at his first rising all the year round. These Wells are commonly, though improperly, called *Dullwich Wells*, but why *Dullwich* should so surreptitiously invade *Lewisham's* Right, as to have this water called after her Name, and so unjustly to assume that honour to her self, which she well knows belongs to her *Neighbour-Parish*, I know no reason; for though through the simplicity of some, and the design of others, it hath generally for about 30 years went under the Name of *Dullwich-Water*, that is, ever since the time of the first Discovery of its Medicinalness: Yet *that* (in this case) is too short a space of elapsed time to ground a *Plea of Custom* upon. Now considering in what danger the beginnings of things (though we use our greatest skill to prevent it) are of being swallowed up by Oblivion, and how irrecoverably gone, when a little o'regrown with time;



time ; but especially the reason of the first *Names* of things, which not being rightly and properly transmitted to posterity, may cause various, and to us now unthought of, disputes, and differences in the Ages to come : I say, these things considered, we ought to be so charitable to *posterity* as not to lead them into an error. Besides we should even confront *Providence* it self, if we should not stamp the Name of the Parish upon these Wells, where the disposing and digitating hand of *Providence* hath destined the eruption of those Springs that supply them. The first terminating or setting out of the *Bounds* of *Parishes*, were not so void of Providential direction, or so casual as some may opine. Upon which consideration ; I take it to be a Right due from every one to give *these* Waters their *Proper* Names. viz. *Lewisiam Wells*.

As to the time *when*, and manner how the vertue of this Water came to be found out and discovered : The more Intelligent of the Antient Parishioners

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shioners do affirm, that they never heard of any peculiar quality it had, till about the year 1648, a famous *Empirick* in *London*, who being tired with the fruitless importunities of a poor Female Patient, whose habitation was near this water, directed her thereto, as to a Remedy nearer home, whose effects by outward and inward application were so remarkably manifested in her recovery, that thereupon they grew famous, and hath ever since become the subject of such Empirical Experiments, as any would be pleased to make tryal of.

The Distemper this Woman (whose fortune it was to be the first occasion of the divulging the Medicinalness of this water) was afflicted with, was the *Lues Venerea*, or *French Pox*, (as it is generally reported) attended with malignant Symptomes, her Nose being ulcerated, and her whole Body very much emaciated, from all which Symptoms by the use of this water she was delivered in a few Months, by washing her Ulcers with

with it, and by dayly taking of it inwardly.

But it is observable what the Antient Inhabitants thereabouts do inform us, *viz.* that in that very place, where now the *Wells* are, there used to be only gushings of water constantly trickling down, where multitudes of *Pigeons* used dayly to frequent, which place thereupon had gained (amongst the vulgar *Swains* thereabouts) the Name of *Pigeons Quillet*: which haunt of those Creatures was enough to give intelligence to any observing and inquisitive Naturalist, that there was something more there, than simple ordinary water, something where-with the water was impregnated, that did invite, and delight them, some *Saline Aluminous Lignor*, of which those Fowls naturally love to be tippling.

As God hath freely bestowed his favours upon this water, so is it now dispensed *gratis* to any that desire it, either to themselves, or to any they shall send for it, every one being left at liberty to gratifie the Poor people

that attend there dayly to cleanse the Wells, that the water may be taken up fresh and pure) as they shall think fit, there being no customary usage, or fixt gratuity apporportioned: There is a credible but somewhat unaccountable report, that a little after the Medicinalness of this Water was (as above-said) found out, that by the instigation of a forward and active person (whose habitation by reason of its propinquity, was situated very advantageously for the entertainment of any that would drink the water,) there was a Collection made of a considerable Sum of Money, with a design to inclose and monopolize the water, under pretence that the profit thereby accruing, should be for the *Poors* use, and to that end a *Well* was dugg handsomely wrought up with Brick and Stone, about which a convenient Plot of ground was design'd to be inclosed with a Brick-wall, and such Conveniences added, as should be afterwards thought requisite. But it is positively affirmed by the most intelligent of the  
Antient

Antient Parishioners, (who are the most faithful Registers of what was then done) that no sooner was the Well finisht, though supplied with water very plentifully, but it lost its taste its *odour* and *effects*, which was so manifestly observable, that thereupon there was immediately a final end put to that specious Project: from which undeniable *matter of fact*, give me leave to draw this observation, that *in behalf of the Poor (incapacitated to right themselves) God oftentimes immediately steps in for their assistance.* Of the Truth of which Proposition, the Royal Prophet assures us *Pf. 140. 12. Sure I am, that the Lord will avenge the Poor, and maintain the cause of the helpless.*

Thus in short having given you a Traditional account of the time and manner of the discovery of the Medicinalness of this Water; I am now by my Method engaged to give my Opinion of what Minerals it consists of, and to ennumerate the several Diseases they are approvedly found good for

for, and succesfully used against, offering such Reasons therefore, as are fairly deducible from the Natural Energie of the said Minerals.

The Observation and Experience which I have hitherto made from the *Corporal substances*, which I have found by *Evaporation, Sublimation, Precipitation* &c. induced me to judge this *Water* principally to consist of *Nitrous Salt, Alum,* and some *Sulphur* (for there not having been, as yet, any digging, nothing can be collected that way; though an expert Artift assisted with a good Purse might much dilucidate and further this Discovery) and by tracing the known experience of its effects, I have found them to be such as aptly, and suitably agree with the nature of these Minerals; For though I do not altogether dissent from *Galen* who judged the quality of Waters to be rather discoverable by *experience*, than *Reason*; (so making them *Remedium Empiricum*) yet I shall not handle these waters so *Empirically*, as altogether to exclude *Reason*, but  
shall



shall endeavor to discover the genuine and proper causes of its effects, which experience hath already found out.

The *sensible operation* of this *Water* is mostly by *Seige*, whereby many are as effectually purged, as if they had taken a strong *Cathartick Potion*, sometimes by *vomit*, and more seldom by *Sweat*, and sometimes by *all three wayes* of evacuation the Property of it, being to vary its operation according to the matter it meets with in the several Bodies into which it is taken. The cause of the Purgative quality of it, is not (as many vainly and groundlessly affirm) *ratione ponderis*, by reason of the great quantity of it being drunk; for so any water may purge: but it is by reason of son its *Nitrous Salt*, where-with it is infected, which stimulating the expulsive faculty of the stomach and guts, provokes to *Stoole*: And the reason of its operating by *vomit*, may be attributed to the foulness of the stomach, and the inclination of Nature to help it self that way: & that it should sometimes move *sweat*

is no marvail, since all *Niters* are naturally apt to do so.

The Enumeration of this waters Specifick vertues you may take in this Catalogue of Diseases, for which daily experience findes it effectual : It effectually opens, and reserates all obstructions in the Intestines wherever latent, especially those of the *Liver, Spleen, Mesaraick veines, Pancreas, the Biliary Uterine and Urinary Passages*, by which means such long, lingering, and almost incurable Distempers are bred, as the *Schirrus Hepatis & Lienis*, the hard Tumours of the Liver, and Spleen, the *Flatus Hypochondriacus*, the Black and Yellow Jaundice, the Cholick, the stone and gravel in the Kidney and Bladder, all obstruction, difficulties, and sharpness of Urine, the *Hemorrhoides, Cholerick passion, Tenasmus, Cachexia, Scurvy, the Dropsie, Chlorosis or Green-sickness*, stoppage of the Terms, *Suffocatio uteri*, Fits of the Mother, and many such like Distempers (which being the unavoidable Consequents of  
the

the Obstructions of the said noble *viscera*) may by the due and proper use of *this water*, find an admirable and approved Remedy: for there is not one of the Distempers above enumerated, upon which in my short time (*viz.* within two years last past) I have not had the opportunity to experiment its effects, whereupon I affirm, that if properly, and with due caution it be used, it is an absolute remedy, for the more slight, and hugely instrumental towards the eradicating of the most stubborn of them.

Now the Reason why it should be so very excellent in all these forementioned Distempers, is (1) From the cleansing, and attenuating quality of the *Nitrous Salt*; (2) From the Astringent and cooling faculty of the *Alum*, and (3ly.) From the healing and the detergent property of the *Sulphur*: And to every one of these Concrete Juices severally, since Physicians do attribute the faculty of opening of Obstructions of the Liver, Spleen, Mesaraicks &c. how much  
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more efficacious for the reserating all the said obstructed Passages, must this *Water* needs be, which (*Nature* playing the *Chymist*) hath impregnated with all their united qualities.

The *Femal Sex* are more especially beholding to this *Fruetifying water*, there being no Medicinal *water* ever yet known in this Kingdom, that could justly pretend to foecundate the *womb* and cause Fruitfulness, like this: If sterility be caused from the *Coldness* and *Moisture* of the Womb; here is the heating and drying quality of *Sulphur* to rid the *Matrix* of its frigidity, and Superfluous humidity, that made it *intencious*, whereby it is made capable of *Conception*: If from an *hot and dry* Constitution of the womb, the spirit of the *Sperm* be dissipated, and become exhausted of its *Spermatick* vertue, here is the Cooling and attenuating faculty of the *Nitre*, to moisten and cool it, thereby making it a fit *Receptacle* for the *virile Seed*. If from its plenitude of gross, clammy, and excrementitious humours, which is a  
very

very frequent and ordinary cause of Barrenness (the Matrix, being, as it were, the *Canalis*, whereinto all the parts of the Body do discharge their Superfluities) here is the absterging and cutting qualities of the *Nitrous* and *Aluminous Salts*, to cleanse, divide and carry off all *viscosity*, and so to make way for *Conception*. In fine, this water is furnished with such apt qualifications to take away sterility, and cause fruitfulness, that it seems destined by nature, as an *universal Remedy* against *Barrenness*, from whatsoever cause it be, by vertue of the diverse Mineral Impregnations, with which Nature by its powerful Ferments hath endued it.

This water excellently extinguisheth all manner of *inward inflammations*, it sweetens all *sharp humours*, is good for *salt distillations*, admirably helps *scalding urines* (as is before hinted) and is approvedly beneficial for the *Running of the Reines*, whether *simple*, or *virulent*, and for other *Diseases*, which have *Analogy* with these.

This

This is the most absolute and surest Remedy for the *Gout* (as I have great Reason to believe) that is yet known, let the Body be but prepared before hand, and then properly used: For we must not expect (as I shall shew hereafter) that it can do any great feates of it self alone, but assisted by *Art*, in many cases, (and particularly in *this*) it doth *wonders*. Nature and Art must serve each others *turnes*, as the Poet intimates.

*Prævenit humanum Stabilis Natura  
laborem,  
Servit Natura legibus Artis opus.*

Nature mans labour often doth prevent,  
And Art again doth serve Natures intent.

The real experiments (which many are able to testify they have made in this case *viz.* of the *Gout*) seriously commends the use of it, to all that labour under the tyranny of that merciless and implacable Distemper. And the Reason hereof, I take to be from the *Nitre*, (which in this *Water* I hold

to



to be *ex Pradominio*) which by *quieting* the vaporous humours, that are too much in motion, and by *fixing* the sharp *Volatile Spirit*, that is in the *Blood*, doth prove so excellently effectual for *present ease*, and *future prevention*.

Very excellent must also this *water* be against all sorts of Worms in your Bodies, since each of those several *Minerals* (with which it is tinged) is commonly known to destroy them of it self alone; therefore much more effectual must *this water* needs be (which *Nature*, being the Art (as I may so say) of the Almighty, hath so Artificially compounded) in utterly destroying those pernicious *Vermin*, which cause so many various Distempers, and frightful Symptoms in old and young; And that it is so very excellent in this case I have had sufficient experience.

This *Water* corroborates the Brain and Nerves, and so prevents or cures the Apoplexy, Falling Sicknes, Palsy, Dizziness, Ach of the Head, and all  
such

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such like Symptoms ; (so that it be not taken actually cold, as I shall shew hereafter ; ) It strengthens the stomach, causeth good digestion, consumes Crudities, it maketh gross and fat Bodies lean, and the lean fleshy ; In a word, *this water* will effect whatsoever by any intention in a Medicinal way is to be performed by opening Obstructions, evacuating superfluous humours, allaying Vapours, cleansing the Blood, and corroborating all the parts of the Body.

There is a *Corporal Substance* which I extract from *this water*, of which after serious and diligent Consideration, I have with admirable success made use for the Cure of *Intermitting Feavers*, which (I may with great truth averr) doth more infallibly answer the Intention, than the celebrated *Cortex Indicus*, or *Jesuits Powder* ; For out of 125 Experiments upon old and young, which I have made within 19 Months last past, there was not above 4 that failed to answer the desired effects : It hath not only allayed  
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the fury of the present, or next succeeding *Paroxysm*, but hath totally ejected that *unwelcome guest*, that *Tyrannical Intruder*, viz. the *Ague*, which it performes (as I take it) by depressing the power of the *Morbifick*, and by advancing of the *Natural ferment*, and by supplying the defects of the *Blood*, by communicating that to it, which is by Nature consimilar to its own preservative Salt. I know the process of this extract the Reader will here expect; but I have some private Reason, that, at present forbids it; not that I envy the world the happiness of knowing it, *there is a time for all things, and a season for every purpose under the Sun*. And when by a longer time and further opportunity I have collected a just amassment of Experiments, so firmly grounded that they will endure the test of the *Spagyrick Criticks*, and the Candid entertainment the World shall give this Treatise, shall induce me to publish them also, then it is probable I may therewith pleasure you with this Process

cess, and in the Interim be content with what I have offer'd, and know that I respect the *Publick good* before any private Interest whatsoever.

This water outwardly used is very good for most Cutaneous Distempers, as Leprosy, Itch, Scabbs, Pimples, Ring-worms, Scurvy, &c. It also dissolves tumoures, and cureth old Ulcers, if the Parties ill-affected be wash'd, or bathed therewith: or if the Curd made by boyling Milk therewith, be applied; And I am perswaded, it being used by way of a warm Bath, it would be of great efficacy to consume Hydropical tumoures, to ease or Cure Gouty, and Rheumatick dolours, and far more effectual also in the abovesaid Cutaneous Distempers; I have not as yet made any Experiment of it this way, but shall not omit the first convenient opportunity, because it appears to me highly rational.

Thus have I enumerated the several Diseases, for which the Experience of many hath found *this water* effectual: But for the *Reason* of its effects which

which are so various, I have adventured to give you a short hint of my own Conceptions, only drawn from such observations, as the time of mine acquaintance therewith, and fitting opportunity hath offered to make ; and shall take the boldness to engage, (if time and opportunity shall by real experiments, and from conclusions rationally deduced from thence, furnish me with grounds for any different Reasons) to endeavour to superstruct a more consistent *Fabrick* : For *Day unto Day uttereth speech, Night unto Night sheweth knowledge*, (Psal 19. 2.) *This Day may be the Disciple of To morrow*; and *To morrow* of the *next* following ; therefore I shall not be so positive, as peremptorily to commend my present Opinion, lest Time (Truths Touchstone) should supply me with a better. For it is here, as it is with the Art of Physick in general ; The chiefest of the two Leggs it goes upon, is experience : and I must confess, that it is in this case a surer way of arguing

from

from the Effect to the cause, than *contra.*

*Per varios casus Artem experientia  
fecit,*

*Exemplo monstrante viam, &c.—*

The Art of Physick by experience came,  
Without Examples guide it had been lame.

But though Experience was the first  
in order, and ought in this case to  
march in the Front, yet effectually to  
make good the Fight against the strong  
and numerous Army of our innate Ene-  
mies, (which are dayly drawing up  
their Forces to storm our frail and  
decaying *Tabernacles*) we must upon  
necessity make Reason the *Reward*:  
lest trusting to much to *Empirical aid*,  
we too sadly experiment our folly,  
and irrecoverably become *Captives* to  
our merciless Diseases; and so I will  
pass to the *time*, and *manner* of tak-  
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## (SECT. V.)

*Of the time and manner of drinking of this Water, with the Dyet to be observed, and Exercise to be used in drinking of it.*

THE Time for drinking this water, is to be understood either in reference to the Season of the Year, or to the time of the day. As to the Season of the Year, I prefer neither Summer, nor Winter, Spring nor Fall, but as Occasions, and every Ones particular Circumstances shall require, but in general, whensoever the Weather is clear, and dry, then the water is best, as well in Winter, as in Summer; yea, in hard frosty weather, the water is commonly strongest, by reason of the Air's Antiperistasis, keeping its Mineral Spirits from evaporating away; and then it is of more quick, and speedy passage than in the midst of Summer, when the Air by heat is adapted to draw unto it self, and

and deprive it of its volatile Spirits. And therefore since heat is so apt to attract those spirits, the fittest time of the Day (more especially in Summer) to drink it, is any time between Sun-rising, and till it be an hour high, or thereabouts, and so you will be sure to receive it in its strength; and to take it oftner, than once a day, I hold very injurious to Nature, and prejudicial to most Constitutions. But as to the drinking of it cold, which is the general custom, I confess, I cannot but declare my Dislike, unless to strong and very robust Bodies. For the stomach being a Nervous part, is easily offended by that which is actually cold, and is thereby impeded from exercising its functions aright, by which error many must needs be the ill Consequences, the Defect of the first not being to be made good by the other Concoctions. Cold destroying the faculties of the Stomach, (which are maintained by heat) breeds therein many crudities, whereby Gouts, Dropsies, Rheums, Coughs,

Coughs, Colicks, &c. must needs be produced. To drink it *cold* also I hold it mightily inimical to all persons, that have, or that are inclinable to the Apoplexy, Epilepsie, Palsie, Lethargy, Convulsions, Tremblings, &c. For any thing actually *cold*, passing down the Throat must needs affect the Brain, the innermost Coat of the Jawes, being common with the Membranes of the Brain, the cold taken in, thereby is easily communicated to them, which thing is confirmed by *Hippocrates* (Aphor. Sect. 5. 18.) *Frigidum inimicum ossibus, dentibus, Nervis, Cerebro, Dorsali Medulla; Calidum verò amicum. i. e.* To drink water cold is hurtful to the Bones, Teeth, Sinews, Brain, Marrow of the back, &c. but *warm* is good, and profitable: Not to insist any longer upon this matter, I take it to be the safest course in all cases to take this Water warm, since otherwise it cannot rationally be supposed so easily to pass through the small Meanders of the Body: we by familiar use do dayly see that *warm*  
water

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water externally used, will deterge and scour off those filthy adhesions, which water actually cold cannot; and what hinders the like preeminent effects in our Bodies ? It certainly insinuates it self the better through the smallest passages, and more powerfully dissolves the Coherence of such clammy, tough, and sticking substances, (which like Glew adhere to the walls of the Stomach and Coats of the Intestines) preparing them and making them the fitter for expulsion by Seige. It also passes the sooner to the Reins, and cleansing them by its absterfive quality, it carries along with it through the Vrinay Passages, whatsoever lyes lurking there, as a fit matter to cause Obstructions, and doth the better qualify that heat, which is so efficacious towards the Coagulation of *Gravel* and Generation of the *Stone*.

But in advising to drink this *Water warm*, I do not mean, that it is dangerous and absolutely inconvenient for all Persons whatsoever to drink it cold, for they whose Constitutions are strong,

strong, whose *Ventricle* and *Viscera* are firm and robust, (thereby being the better enabled to undergo the greate exercise,) may questionless with benefit drink it cold ; But for those of weak Constitutions, &c. it is better and safer to drink it warm, so that it be done with as little loss of its Spirits, as may be. For as *this* water doth consist of preceptible Mineral Vapours, so doth it also of subtle and insensible Spirits, or Atomes, and *these* by a small heat will easily evaporate, and take their flight into the open Air, though the other by heating, or boyling, will not budge, which is collective from common experience ; for if Beer be made of this (as of ordinary water) it is commonly known to operate effectually by stool, which is occasioned by a *fixt Salt* disguised therein (remaining after ebullition) which excites the expulsive faculty of the Guts ; For this kind of Salt cannot be evaporated by the strongest Fire, but is the last substance that remains therein, being *incombustible*

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*ble* and *inevaporable* ; ) So that in some cases you may make Posset-drink of it with Milk (which the Poor People which constantly attend at the Wells will easily procure you) after the usual way : But in other cases were it is not safe to drink it cold, and yet requisite to retain as much of the above-mentioned *subtle* spirits as may be, I take it to be the best way to get some Milk (which the Poor People that constantly attend at the *Wells*, will easily procure you) and to 3 Pints of Water, put about a quarter of a Pint of Scalding hot, or Boyling Milk, whereby it will become of a convenient warmth to be drank, and so you may proportion the Milk to what quantity of water you please ; But I instance in that quantity, because for a Body of middle Age, and competent strength, I hold it a fit proportion to begin with ; and so increasing every day gradually till he rises, to 8, or 9 Pints more, or less, as he shall be able to bear it ; and so again to decrease by degrees, ending where he began : As suppose such



a person should design to allott himself 20 days to drink the water, and the first day he should begin with 3 pints; then to *that proportion* I would have him add half a pint daily for the next six days, 3 quarters of a pint for the eighth day, almost a pint for the ninth day, and a whole pint for the tenth day, (which being your greatest *Rise* will amount to eight pints and an half) and so for the remaining ten days daily to drink the same proportions backwards, as what quantity you drank the tenth day, you are to drink the eleventh, and what proportion you drank the ninth day, you are to take the twelfth, &c. which brings you to the same Proportion for the twentieth and last day, with which you began the first day.

But the just and convenient quantity of water to be taken at one time, is a thing that cannot possibly be justly ascertained in regard of the several Differences of Age, Sex, Strength, and other manifold Circumstances; yet generally they reap the greatest bene-

fit by it, that can drink most and thoroughly concoct it.

And since by drinking the water too fast, by allotting too short a time for taking the full proportion, divers symptoms are caused, (through the over-charging, and compressing the Vessels) as Gripings, Cold Sweats, Tensions, Giddiness in the head, and the like: I would advise to take at first a third part of the proportion, and then exercise half an hour, then another third part, and exercise the same time, and then the last, or remaining part, with exercise till all be past out of the Body, or till Dinner-time.

It is good *before* the taking of the Water to excite the Natural heat by walking (yet not as to Sweat) for thereby the water will find the quicker and better passage: Whilst the water is taking, the properest exercise to be used is also *Walking*, or bowling, pitching of the Barr, or leaping as strength shall permit, so they be used moderately. And when *all the Proportion* of Water is in the Body; the

the like exercise is necessary also for the better digestion thereof, by stirring up the Natural heat, whereby the internal Vessels being heated, the water will be more forcibly attracted, and excited for expulsion, but a great care ought to be taken that the exercise be not so violent as to provoke Sweat, for thereby many inconveniences may accrue: And that you sleep not, till it is digested, and wrought off: standing still in the Sun, and sitting on the ground are very injurious and hurtful.

For those that have the convenience of Coach, or Horse, it will not be amiss for such to alight about a mile before they come unto the Wells, and walk it thither, and so exercising after every proportion of *Water*, the *time* and *manner* before mentioned; and when they have taken the whole proportion for that time, they may walk homewards about a Mile, or better; and then take Coach, or Horse again. For when by thus walking, the Passages of the Body are, by the

excitation of the Natural heat, laxated, Riding in Coach, or on Horse-back by compressing the Muscles of the Abdomen, will very much further its operation.

After every Draught or two of water it may be convenient, to take a few Carroway-Comfits, Coriander-Seed prepared, Elicampane, or Angelico preserved, &c. to help the digestion of the Water, to promote its passage, and to comfort all the Vessels through which the water passes.

And above all, temperance in respect of *Diet* is to be observed all the time of drinking it; The *Italian* Proverb is to be taken notice of, *viz.* *He that will eat much, must eat little*: Meat for the most part offends more by its *Quantity* than *Quality*: a sober *Diet* as it prevents many Infirmities, so it is able to cure many Diseases by diminishing the Crudities, which intemperance hath bred already; and to reduce all the humours of the Body to its true Natural temperature. And on the other side, *Excess* in *Diet* to take

take in more meat and drink, than Nature requires, or can digest, by hindring the Concoction of the Chyle, doth cause it to pass crude through the whole Body ; from whence of necessity, great Obstructions, and all manner of Hypochondriacal distempers are caused.

As for the *Quality* of Meat, let such be used as may not hinder the effects of the water, such as be of good nourishment, of easie digestion, and may freely pass through the vessels, which serve for its distribution. In more particular manner, all salt meats, Ducks, Geese, Bacon, Tripes, all salt Fish, Eeles, old Cheese, Leeks, Onions, Cabbage, Muskmillions, Cucumbers, &c. are to be avoided ; And good young succulent Beef, Mutton, Lamb, Veal, Chickens, Pullets, Turkeys, Partridges, Pheasants, young Conies, &c. are to be used. Also Apples, Pears, Plums, Cherries, ripe Gooseberries, Rasp-berries, &c. are allowable, if sparingly eaten, and that a little before supper, and then they help

help to temper the Blood.

As for Drinks, I commend Beer or Ale, that is neither too stale, nor too small : I approve also, that those whose Stomachs are used thereunto, may use *Spanish, French, or Rhenish* Wines, since it may prove of very ill consequence to thwart and cross Custom all on a sudden. But I am of an Opinion that the custome of drinking so much white and Rhenish wines at meals, occasions multitudes of Distempers, because they being Diureticall, and very penetrative, do carry down with them the raw and crude juice of the meate to the Liver before it be concocted.

Let the *Supper* be larger than the *Dinner*, 6 or 7 hours after it, because by Supper-time the Stomach will be less relax, and be more capacitated to concoct a greater quantity of Meat.

After the ending of the waters it will be necessary for a month or six weeks, to use a very spare Diet to keep out, and prevent all Crudities.

Señ.



## (SECT. VI.)

*Of the Necessity of the learned, and skillfull Physician's Advice, both before, at, and after the taking of the Waters.*

**T**Hough this Water proceeds from such Minerals, as make it highly convenient, and proper for the several Diseases above-mentioned: Yet we are not to imagine it such an absolute Remedy, as that of it self it is able to cure Diseases without any rule for the use of it, or without any other helps to be sometimes joined with it. But it is necessary, that the learned and skilful Physician (especially such an One as is well acquainted with the water) should be advised with, both *before, at, and after* the taking the water.

First, before you take it, as you love your life and health, be advised what Preparations are requisite to prevent the great inconveniences,  
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which otherwaies may fall out : For if you should take this water upon a foul Stomach into a Body replete with gross humours, it (by carrying them with it, with a speedy impetuouſness, into the veins, which, being not capacious enough for the reception of such a quantity of collected matter, do become thereby obstructed ) instead of doing good , and reserating Obstructions, doth, for want of due preparation, wedge those gross humours into the veins, which give rise to many stubborn Diseases, before perhaps altogether unknown to the Patient : and upon this account it is that many (either receiving no benefit, or perhaps no small dammage by this Water) are apt to complain of it, and thereupon do dehorte others from the use of it, and so ungratefully blaspheme the great blessing of God bestowed upon these Wells.

Secondly, Whilst you are taking it, the Physicians advice is also necessary, by reason of the unexpected success, and unlookt for appearing of Accidents,

dents, which may fall out. As if upon taking of it, it pass not freely through the body, but is accidentally retained; it is to be considered in what part of the body it is at a stand, that it may be evacuated by some appropriated means: for if it be retained in the belly, or Hypochondries (which will be apparent by wind rumbling up and down, and oppressure) a Clyster is convenient for its evacuation: if in the Stomach (which will appear by a disposition to vomit) some opening and cleansing Cathartick will be convenient to make a free passage for it from thence. If it be retained in the habit of the body, (which is evident by a heaviness, and chillness over the body without the aforesaid rumbling wind, and oppressure) some Hydragogall Medicines will be necessary. So that as, upon the aforesaid Account, the Physicians advice is necessary to excite the water to a quicker passage; So, in other cases, he may have reason to hebetate, and stop its too active operation, or may find it necessary to

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to rectify some other emergent ill Symptoms, or perhaps to advise you to desist for a time from drinking it, or it may be, he may hold it requisite to use with the water some *Cathartick*, *Diuretick* or *Deopillative* Medicament, appropriated to the Distemper for which it is drunk; So that by reason of the variety of particular Accidents, which may happen, and the various Circumstances incident in so many several cases, it being impossible for any one to intimate particular *Directions*, without dangerous mistakes to the Patient, I must referr you (as properly appertaining) to your skilful Physician.

Thirdly, and lastly, the Physicians Counsel, and help is as necessary, when you have finisht your *Water-drinking* Course; for directing you, how to carry off the terrene Sediments and crude serosities, which the water must needs have left behind it in your Bodies: which would else be carried down into the smaller Vessels and cause obstructions, whereby many great inconveniences

conveniences and Symptoms may follow; which if by a right course carried off, will perfect the Cure, which the water perhaps hath but happily begun, and made preparation for; but of these things I can say nothing, but in general terms, and therefore must (as before) commend you to your Physician for more full, and particular Instructions, as occasion shall require.

Since the disposing hand of Providence hath settled me in *Lewisham*, the place which God, out of his liberal bounty hath blest with this *Medicinal water*, and there freely dispensed it; I look upon it as a *Providential intimation* to oblige me not only to use my utmost endeavour to investigate its vertues for the general good, but also *freely* to afford *my advice* for the Direction of such that intending to drink this water shall desire it.

So that I shall take leave to give notice that if any Persons shall be pleased to conferr with *me*, about taking this water, if I am not at the *Wells*, I shall  
be

be God willing ready at *my house* every day (till 10 a Clock in the Morning, if no more than ordinary occasion intervene) to afford *my best Advice gratis*, where also (if there shall be found occasion) they may be supplied (without any further trouble) with variety of *Medicinal preparations*, appropriated to the several *Distempers*, this *water* is to be used for.

For I am not ashamed to confess that I have met with some Diseases so inveterately fixt, so stubborn and difficult to be eradicated, that all that I could do by the use of *Artificial Medicines* have proved succesless, till being assisted by *this* (of Natures own preparing) and then in no very long time have they given place, and been quelled. So that I think it no discredit to fight at all lawful Weapons against such inveterate and implacable enemies.

F I N I S



THE  
Artificial Spaw,  
OR  
MINERAL-WATERS  
TO  
DRINK:

imitating the *German Spaw-Water* in its Delightful and Medicinal Operations on Humane Bodies, &c.

℥. 80.

By *T. Byfield*, M. D. Fellow of the College of Physicians at *Dublin*.

L O N D O N,

Printed by *James Rawlins* for the Author, and are to be sold by *Matthew Keinton* in *Little-Britain*, 1684.